

THE
FATHERS
LEGACIE.

With precepts Mo-
rall, and prayers
Diuine:

Fitted } sorts, both yong and old,
for all } times and seasons:
 } Morning, Noone,
 } and Night.



LONDON,
Printed for Iohn Marriot, in
Saint Dunstons Church-
yard in Fleetstreet.
1625.

THE
FATHERS
LEGACY.

With precepts Mo-
rals, and prayers
Divine.



LONDON,
Printed for John Gutteridge, in
Saint Dunstons Church-
yard in Fleetstreet.
1622.



The Fathers Receipt
to cure the Sonnes soules
sicknesse.



Ake early in the morning of thy life a Quart of true and vnfained Repentance of *Niniue*, and put to it both your hands full of seruent Faith in Christs blood, which was shed for you, with asmuch Hope and Charity of the purest that you can purchase with teares vnfained, from the Garden of Gods Word, of each of these a like quantity, and put them into the vessell of a cleare and vnspotted conscience,

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science, and let them boile well in the fiery flames of true and hearty loue, till you see by the perfect eye of your faith, and feele by your zeale illuminated, the black some of the loue of the world to stinke in your stomacke. Then scumme it off with the spoone of faithfull prayer: that done, take the immaculate cloath of Christs pure innocency, and couer you warme with as many cloathes of the Amendment of life as God shall strengthen you to beare: And then lie downe on your bed, ioyned with the peace of God, and sweat out all the vile poison of couetousnesse, Idolatry, and the participation thereof, with all kind of pride, oppression, extortion, deceit, sedition, sects, enuie, swearing, adultery, theft,

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theft, drunkenneſſe, ſloth, and the like, let this bee diſtilled through the limbeck of a clean heart : then apply the ſweet ointment of a good conuerſation, and lay it to your noſe, for feare you ſmell after your neighbors goods : And when you feele your ſelfe clenſed from all theſe fore-named diſeaſes, then take the powder of Say-well, and lay it on your tongue to ſauour your mouth, and the eares of the hearers; but drink three times as much Doe-well. And anoint your hands with the oyle of gladneſſe, to doe good workes, that they may be ſupple and ready to miniſter to the poore diſtreſſed members of Chriſt as you ſee good occaſion and are able : but beware of taking the wind of vaine-glory in the gi-

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uing, lest the daily gusts therof
do you much harme, let these
bee incorporated all into one
body with the iuyce of the
Herbe of Grace, of which if
thou faile, all the rest will doe
thee little pleasure, neither can
they bee operative to either
soule or body. And then arise
from sin willingly, & walk out
your course worthily: and take
vp Christs crosse patiently and
beare it thankfully: obserue
these precepts carefully, and
be mindfull of them daily, and
pray these prayers following
zealously, and God will blesse
thee continually, and so shalt
thou liue euerlastingly: which
God grant, Amen say I.

Probatum est,

By thy Father.



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In certaine Morall
precepts for the better
ordering of his life.

Concerning thy selfe.

1 **B**Egin the day in the ser-
uice of God; continue it
in his feare; that thou mayest
end it in his fauor.

2 **W**hen thou canst not
spend the day in honourable
actions, thou maiest in vertu-
ous Contemplations; but bee
sure to put thy knowledge in-
to practice.

3 **I**n all things shew a noble
mind; and aboue all things a

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void basenesse; if thy birth be noble shame it not, if meane, let thy vertues raise it.

4 Neuer strine to please all men, or indeed any man whom thou needst not feare, since whatever thou doest will displease some body, if thou canst please thy selfe and not offend God, it is no matter whether others be pleased or no.

5 Be neither seruile, nor officious to any (though greater then thy selfe) from whom thou neither regardest fauour, nor fearest wrath: giue them no occasion of offence, nor take iniury at their hands.

6 With thy superior in degree shew thy selfe neither too awfull nor familiar, with thy equall bee both courteous and familiar, with thy inferiour though courteous yet not too familiar.

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7 Bee sparing to praise or dispraise thy selfe in any quality: the first saueur of vaine-glory, the other of folly, neither meddle with others actions either in way of approbation, or contumely; for as the one will get thee neuer the more loue, so the other, will will get thee much more hatred.

8 Auoide rather those that flatter thee, then those that re-
proue thee: one loues thy purse,
the other thy person.

Intrude not thy selfe into any company where the place is priuate, nor enter into counsell vnrequired, and let thy ad-
uice saueur rather of wisdom,
then wit, for so thou shalt saue
thy credit and thy friends.

10 Let thy company where
thou mayest haue welcome be

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waies of the best sort, but shun
all those that shall intice thee
to any base action.

11 Marry not till thou beeſt
thy owne man, to diſpoſe of
thy eſtate thy ſelfe, neither
marry till thou haſt a compe-
tent eſtate to defray that
charge which marriage of ne-
ceſſity brings with it.

12 If thou be poore marry
late and far off, if rich, quickly
and neer home, let thy wife be
either vertuous, noble, rich, or
faire, for without theſe or one
of theſe, there can be no loue.
Nobilitie and riches may be a
meanes to aduance poſteritie,
vertue and beauty will adde to
thy ſelfe pleaſure and content,
but neuer marry for beauty
onely, leſt time or ſickneſſe
ſhew thee thy folly.

13 As neere as thou canſt
chooſe

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chose one better qualified in
mind then body, whose soule
is faire as her face, handsome
and neat in her apparell, not
gay, nor fluttish; silent, yet not
dumbe when occasion serues
to speake, with a blushing
cheeke, rather then a brazen
forehead, milde and gentle spi-
rited, and one that cannot bee
angry, free-hearted, yet not la-
uish, louing to all, familiar to
few, alwaies mery, feldome
wanton.

14 If thou hast children bring
them vp in all noble qualities,
to make them worthy instru-
ments either for Church or
Common-wealth: but con-
straine none of them to apply
themselues to any thing a-
gainst nature, and winne them
rather by loue and gentle-
nesse, then harsh seuerity.

15 Let

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15 Let thy houle be rather necessary and neat, then large and rude, yet if thy estate and calling be great, let thy house bee answerable without and within.

16 Let thy house-keeping be alwaies bountifull, neuer prodigall, rather abounding then wanting, but neuer to win credit stretch thy purse beyond its bounds, nor let thy charge bee greater then thy reuenues, and take heed of paying vs. money.

17 Let all thy house furniture be of the best, not only to shew but for vse also, so shak thou not onely content but pleasure thy friends, whose loue if thou wilt gaine, let thy house be to him alwaies as his own, freely, without grudging, the signe of a base nature.

18 Inuite not any man, (espe-

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especially great men.) to thy house, vnlesse thou haue exercise to recreate them abroad aswell as within, hunting, hawking, bowling, &c. for without these he will quickly be weary, and let me aduise thee, if thou be able, alwaies to keepe a stable of good horses, excellent for some qualitie, which will not onely please all men, but shall get thee the name of generous.

19 Let thy seruants bee so many as thou mayest employ in honest offices, such as will neither be idle nor ill imployd: for thy house affaires choose aged & well experienced men, rather profitable then handsome, but such as waite on thy person or thy friends, gentlemen-like in body or mind, neither let drudges, as horse-kee-

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pers or labourers, or such like come neere thy person, or thy table, for either their rude behauour or ill smell will bee offensive. For thy maidseruants take this rule, let thy house bee well deckt with them (such I meane as be handsome) for they grace a house more then all thy other furniture, and let thy wife haue alwayes a couple of Gentlewomen to attend her person at the least, and remember that sluts and foule sowes will haue alwaies sluttish conditions.

20 Finally, banish from thy house all rude and ruffian-like fellowes, with ignorant and hypocriticall puritans.



A Morning

Prayer.



LORD God,
our most gra-
cious, louing
and mercifull
FATHER in
Christ Iesus,
we thy poore and most vnwor-
thy seruants do here prostrate
our selues, both soules and bo-
dies, before the Throne of thy
heauenly Maiesty, humbly ac-
knowledging and confessing
from the bottom of our hearts,
that we are most vile, misera-
ble, and sinfull wretches, con-
ceiued in sin, brought forth in
iniquitie,

A Morning Prayer.

iniquitie, and so haue continued all our life time : Not worthy O Lord, of the least of all thy blessings, but deserue iustly for our sinnes eternall death and damnation, and to be cast for euer from thy presence. Heavenly Father, wee confesse freely against our owne soules, that our sins are moe in number then the hairs of our heads, or the sands of the sea, or the stars of heauen; and that we haue broken and transgressed al thy holy Commandemēts, both in thought, word, and deed, from our infancy to our youth, from our youth to our riper age, from the day of our birth to this present day. The euil, O Lord, which we should not doe, we haue done, and the good which we should haue done, we haue omitted.

A Morning Prayer.

omitted. We haue made no conscience of our wayes; no regard of thy promises; no feare of thy threatnings. We haue made vs other gods in thy sight, a god of our gold, a god of our belly, a god of euery affection: we haue blasphemed thy holy name: wee haue profaned thy Sabbaths: we haue polluted thy Sanctuary: wee haue despised thy Word: we haue done all manner of euill in thy sight, and the feare of thy Maiesty hath not beene before vs. Thy mercy hath not allured vs, thy iudgements haue not terrified vs; but with a high hand we haue heaped sinne vpon sinne, and gone on still in all manner of wickednesse, vntill wee haue made it too heavy a burden for vs to beare.

What

A Morning Prayer.

What then belongs vnto vs
thou iust Iudge of all the
world, but eternall confusion
both of soule and body. Ne-
uerthelesse, appealing from
thy iustice, wee implore thy
mercy, and intreat thee in Ie-
sus Christ to be reconciled vn-
to vs; for his sake to pardon
and forgive vs all our sins, to
naile them on his Crosse, to
bury them in his graue, and to
waite them away in his most
precious blood. Wash vs O
Lord, and wee shall be clean:
clense vs, and wee shall passe
the snow in whitnesse: Good
Lord be mercifull vnto vs, par-
don and forgive vs all that is
past, and giue vs grace to leade
a more holy life then we haue
done hitherto. And to this
end, O blessed Lord God, be-
cause our hearts are the sinkes
of

A Morning Prayer.

of all our sinnes, and the fountaines of all our vncleannesse, sanctifie our vncleane hearts, mortifie our sinfull affections, pacifie our impure thoughts, cleanse our wicked cogitations: O Lord renew a right spirit within vs, O Lord giue vs grace to conceiue aright of the wonderfull things of thy Law, & to practice the things that concerne thy glory.

And because O Lord wee should be the more vnworthy to receiue any good thing from thee, if we should not be truly thankfull for those many good things which we haue already receiued, we render vnto thy diuine Maiesty all possible praise and thanks for all those blessings which thou hast so mercifully from time to time bestowed vpon vs. We
thanke

A Morning Prayer.

thanke thee O Lord for our election before we were : for our creation and what we are: for our redemption when we were lost: for our iustification, and sanctification in this life, and for our assured hope of glorification in the life to come.

We thanke thee deare Father, for whatsoever good concerns either soule or body: for our liues, and for our liberty: for our peace, & for our plenty: for our health, and our prosperitie : and aboue all, for the sweet and inestimable iewell of thy holy Word. Thou hast been more gracious to vs, then to other Nations. O Lord we were a people that sate in darknesse and in the shadow of death, but thou hast opened our eyes, and giuen vs a lantern

A Morning Prayer.

terne for our feete, and a light
for our paths : let not our sins
we beseech thee, remoue this
candle-sticke from vs.

Wee thanke thee O Lord,
that thou hast sealed vnto our
consciencs the free, and full
remission of all our sinnes in
Christ Iesus.

Wee thanke thee that thou
hast kept vs from many sinnes
which our fraile nature might
haue committed, and for sa-
uing vs from many dangers
whereinto we might haue fal-
len : Lord keepe vs both from
sinne and danger.

And because both of the
weaknesse of our nature, and
the number of our enemies,
how busie they are to tempt,
& how ready we are to yeeld,
Lord shield vs with thy grace,
and protect vs with thy Spirit
against

A Morning Prayer.

against all the assaults & temptations both of the world, the flesh, and the deuill. Let not the flesh allure vs, let not the world bewitch vs, let not the deuill vanquish vs; but grant good God, that by the mediation of Christ, and the assistance of thy blessed Spirit, against all these we may be more then conquerours,

Wee thanke thee O Lord that thou hast preserved vs to this present houre; and because the time of our pilgrimage here on earth is but short, Lord giue vs grace to spend it in thy feare: teach vs to number our dayes, and that little time we haue to liue to bestow it wisely. And for as much as thy Kingdome O Christ is not of this world, neither consisteth in meat, or
drinke

A Morning Prayer.


drinke, but in righteousness,
and peace, and ioy in the holy
Ghost, grant O heavenly Fa-
ther, that we renouncing this
world, and crucifying the lusts
of this sinfull life, and being
borne anew by thy Word and
holy Spirit, setting our affecti-
ons vpon things aboue, and
having our conuersation in
heaven, may after this life en-
ded obtaine the inheritance of
eternall life, and rest with thee
and thy Sonne Christ in the
Kingdom of Heauen for euer
and euer. *Amen.*

Our Father which art &c.

*And through Christ in
thy righte-
ousnes, thy adopted child, and
member of his mystical bo-*



*An Euening
Prayer.*

 **H** eternall and e-
uer-liuing God;
most holy, and
iust; most omni-
potent, graci-
ous, mercifull, and louing Fa-
ther, and my only Lord and
Saviour; I a wretched and sin-
full creature, thy vaworthy
seruant, yea, rather the ser-
uant of sinne, and bondslaue
of iniquitie, the sonne of *A-*
dam, yet through Christ my
Saviour and his righteous-
nesse, thy adopted childe, and
a member of his mysticall bo-
dy:

An Euening Prayer.

dy : Doe here humbly prostrate my soule, and cast down my self before thy footstoole & mercy-seate (oh ever-living Redeemer) acknowledging and confessing from the bot-tome of my heart mine owne vnrighteousnesse, and manifold sinnes and transgressions, my disobedience and rebellion this day committed against thy holy and sacred Maiesty, my contempt of thy Word & Commandements, my vaine conuersation and corrupt affections, my continuall breach of thy most holy and reuealed Will, in thought, word, and deed, whereby I haue deserued thy iust iudgements and wrathfull indignation to be poured downe vpon me, vile and wretched sinner, and vtterly to be cast out

B

of

An Evening Prayer.

of thy sight, and to be deliue-
red to Satan my deadly ene-
my, who daily and hourely la-
boureth to win me from thee,
and to cast me into vtter dark-
nesse, where there is nothing
but weeping and gnashing of
teeth. O Lord my deseruings
doe astonish my heart, and da-
zell mine eyes, that I dare not
looke vp to heauen; my sinnes
doe presse me downe to the
depth and bottomlesse pit of
hell; my conscience doth
challenge mee a thousand
wraies, for offending thee so
good and so gracious a God:
My ghostly enemy is a roare-
ing and a ramping Lyon, rea-
dy euery minute to deuoure
me, is busie with me day and
night, he casteth a mist before
mine eyes, that I cannot see
thy holy Will revealed in thy
Word

An Evening Prayer.

Word, and still vrgeth my sins
vnto my conscience, driling
me into despaire of thy mer-
cy in Christ Iesus, and feedeth
my fantasie with manifold vi-
sions, he troubleth my minde
with dangerous assaults, delu-
deth my senses, and strueth to
draw me aside from euery
good exercise, and from the
fellowship of thy Saints here
militant vpon earth. Oh Lord
my God, iust are thy iudge-
ments, great are my sinnes, but
thy mercy is far above all thy
workes: for thou desirest not
the death of a sinner, nor ta-
kest pleasure in the damnation
of Soules; thou hast ordained
life, and health, and all salua-
tion is from thee. Oh God
most high, thou hast giuen vs
thy dearly beloued Sonne Ie-
sus Christ, that whosoever be-
leueth

An Evening Prayer.

leeneeth in him, should not per-
ish, but haue life euerlasting.
And how can it be, but with
him thou shouldest giue vs all
things necessary for this life,
and the life to come? In him,
and for his sake, I thy poore
afflicted creature groaning vn-
der the burthen of my sinnes,
and altogether tyred through
the manifold temptations of
Satan and this wicked world,
doe most humbly intreat thee
to forgiue and pardon all my
iniquities and sinnes wh atsoe-
uer, committed against thy di-
uine Maiestie; Most mercifull
Father, for Christs sake, lay
them no longer to my charge;
for I am not able to beare thy
threatning hand against mee.
Suffer not Satan to delude me
any longer, nor abuse my
weakenesse, nor to deceive my
senses

An Evening Prayer.

senses and fantasie; suffer him not (O Lord) to deuoure my soule. Oh sweet Saviour Christ; thou fountaine of liuing waters, and that true brazen Serpent that healest all infirmities, and the sting of that fiery Serpent that hath wounded my conscience: thou which callest vnto thee all those that trauell and are heauie loaden with the burthen of their sins and feeling of their infirmities, promising them ease in Conscience, and Rest vnto their soules: I most wretched and vile sinner, meekely beseech thee, even for thy promise sake, that thou wilt receiue me, and ease my burthen which is too heauie vpon me day and night. Oh thou sweet Samaritan, poure thy Wine and Oyle of gladnesse
B 3 into

An Evening Prayer.

into my wounded heart ; give
me to drinke of the water of
life, that whoso drinketh freely
shall neuer thirst againe, euen
of the fountaine of euer. liuing
waters. (Oh sweet Iesu) thou
Lyon of the Tribe of *Juda*,
preserue my soule, and deli-
uer it from the mouth of the
roaring Lyon. Oh holy Spi-
rit, proceeding from the Fa-
ther and the Sonne ; thou
Comforter of Gods Elect,
worke in my heart a true and
liuely faith, whereby I may
quench all the fiery darts of the
deuill, and may with-stand all
his assaults. (Oh Lord) I doe
confesse it is my weaknesse
that maketh him so strong; my
cowardlinesse that maketh
him so ventrous; my bashful-
nesse that maketh him bold.
And therefore (O Lord) I
B 4 humbly

An Evening Prayer.

humbly poure out my soule
before thee this night, praying
thee to increase my faith, to
strengthen me in the inward
man, to arme me with thy
spirituall armour; giue mee
strength and power I beseech
thee most blessed Trinitie, to
fight valiantly against Satan,
and wisely to preuent all his
practises against me. And here
(O Lord) according as I am
bound, I render vnto thee all
possible praise and thanks for
all those blessings and benefits
which thou so graciously and
plentifully hast bestowed on
my soule and body, for this
life, and that which is to come;
namely, for my Election, Cre-
ation, Redemption, Vocati-
on, Iustification, Sanctificati-
on, and continuall preservati-
on vntill this present day and
houre,


An Evening Prayer.

houre, and for the firme hope
of Glorification; and likewise,
for my health, wealth, foode,
raiment and prosperitie: more
especially, for that thou hast
defended me this day now past
from all dangers both of soule
and body; defend me, O Lord,
this night, and likewise all the
rest of my daies and nights, I
haue to liue in the pilgrimage
of this finfull world, that so
having victory through Christ
I may sing vnto thee the blessed
Trinitie, All Honour, Praise,
Glory, Power, Might and Ma-
iesty, be to the Father, the
Sonne, and the Holy Ghost,
both now and for euer.

Amen.

**Our father which art in
heauen, &c.**

*And so my soule, this night, into
thy hands I commit.*



The Fathers Repen- tant teares.

1 **I**F that a sinners sighes
be Angels food,
Or that repentant teares
be Angels wine:
Accept O Lord in this
most pensive mood,
These hearty sighes
and faithfull teares of mine,
That went with Peter forth
most sinfully.
But not as Peter wept
most bitterly.

2 If I had Davids Crowne
to me betide,
Or all his purpled clothes
that I might weare.
I would lay then such honor
all aside.

And

And only seeke a sackcloth
need to beare:

His Palace would I leaue
that I might shew
With him in cell

for such offence my wor.

3 There should these hands
beat on my pensine brest,
And sad to death for sorrow
rent my haire.

My voice to call on thee
should neuer rest,
Whose grace I seeke,
whose iudgements I doe feare:
Vpon the ground all growling
on my face.

I would beseech thy fauour,
and thy grace.

4 But sith I haue no meanes
to make thee shew
Of my repentant mind,
and yet I see,

My

My sinnes to greater heapes
then his doe grow,
Whereby the danger more
it is to me;
I put my trust in his most
pretious blood,
Whose life was sold to purchase
all our good.

5 Thy mercy greater is
then any sin:
Thy greatnesse none can
euer comprehend:
Wherefore O Lord let mee
thy mercies winne,
Whose glorious name no time
shall euer end.
Wherefore I say, all praise
belongs to thee:
Whom I beseech
be mercifull to me.

FINIS.